ILLUSTRATIVE NOTE (H.)—THE GERMAN INTUITIONAL THEOLOGY.

We thank it needful to distinguish between the method which has been pursued in this work and that speculative spirit which some are seeking to introduce into our country through the German philosophy and theology. Throughout the whole of this Treatise we hare been examining this world in an inductive manner, with the view of obtaining a solution of some of the most important questions on which the mind of man can meditate. These truths, if we do not mistake, conduct to a well-grounded belief in the Divinity of the Scriptures. But when reason has handed us over to revelation, it bids us listen to that revelation. This witness as much as says, " There standeth one among you greater than I, and I exhort you to look to him."

There is an end for the present—and we should hope for ever—to that boasted rationalist school which prevailed to some extent in our land in a former age. Its icicles, thought to be so very beautiful, and really so very cold, have melted away in the heat of a more fervent season. But the dreamy sultriness which has succeeded is as unwholesome, and as unfavourable to spiritual life, as the cold which it has banished. All deep and earnest thinkers now see that there are truths in every branch of science too high, too deep, and too broad to be defined by a formal logic, or grasped by the logical understanding, that is, by the understanding logically employed. Human logic cannot define electricity or heat, nor explain vegetable or animal life; and how can we expect it to unfold the mysteries of the Godhead, and the Divine decrees ? The human understanding, so far from being able to prove everything, needs itself a basis on which to rest, and that basis unproved and incapable of proof.

Instead of the RATIONALIST, we have now what we may call the INTUITIONAL THEOLOGY. It is not now the understanding, but *intuitions* of thought and feeling which are placed above the Word, and to them, with the Word as a mere servant or assistant, is allotted the task of constructing a religion. The religion thus devised, if not so consistent as that formed by the understanding, is vastly more showy and gorgeous, and suits itself to a great many more of the impulses of human nature. As in natural religion the blank scepticism of former times has been obliged, in the present day, to clothe itself in the dress of pantheism, to keep mankind from utterly abhorring it; so, in revealed religion, the rationalism, which was felt to be insufficient for any one practical purpose whatsoever, either in the restraining of sin or the gendering of holiness, has become a more pretending intuitionalism. Persons who believe in the Scriptures in no higher sense than they believe in Homer, Pythagoras, or Plato, who could not give an intelligible answer to the question, ** What think ye of Christ 1 whose son is he?" and who know not so much as what the Holy Ghost meaneth, do yet decorate their pages with, constant references to faith, to spiritual life, and the religious consciousness.

It would carry us too far away from our present purpose to trace the history of this system ; nor do we think it needful carefully to allot to each supporter his share of the heterogeneous materials which have been collected to build the fabric. Certain principles laid down by Kant—principles which we regard as false in themselves (see APPENDIX vi.)—were being followed out in Germany to their legitimate consequences, and producing a very pretending form of universal scepticism, when Jacobi rushed in to protect philosophy by setting up Feeling (Gefuhl) as a counterpart principle to the Understanding. Schleiermacher carried a similar principle into theology, and sought to construct a religion out of feeling or consciousness. This scheme has been adopted by De Wette, and even, we regret to